

W. Presford

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THE

## Religious Monitor, or Theological Scales.

*Great is the TRUTH, and stronger than all things.* **ESD.**

*For the Religious Monitor, &c.*

THE REFORMER, No. II.

THE practice of assembling and spending time, at public houses, is by no means the smallest of the present, prevailing evils. It is not only injurious to the persons themselves, but to society at large. The persons, who indulge themselves in this practice, are usually idle story-tellers, tiplers and gamblers. The causes, of their assembling, are various; a few of which I shall notice. Most of the persons, of the above description, have, by their idleness and dissipation, reduced their families to a state of the most extreme poverty and wretchedness. So great is the misery, of which they are the guilty cause, that even their unfeeling minds cannot view it, without a degree of uneasiness and pain. To avoid this, they resort to company. The tavern is the place where such men can sit at ease, and relate their extravagant and improbable narratives to a gaping company of loungers. They are there freed from the complaints of a half-starved family, the censures of a scolding wife and the inconveniences of an uncomfortable house. It is there, also, that they provoke the appro-  
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bation of their companions; and are not permitted to dream that their conduct is worthy censure. There is the place where they can squander a few shillings, which they have withheld from the use of their needy families, in the gratification of their own sordid appetites.

Possibly a moment's reflection may, at times, force upon their minds some compassion for their wretched families, some compunction, for their own misconduct. But, at the Tavern, these feelings can be stifled, by the prevalence of merriment, and all sense of rectitude completely drowned, in the Lethean bowl.

They, likewise, frequent the tavern, for the sake of associating in company, and making up a set of *good fellows*. According to their own confession, they all drink, not because they are gratified with the taste of the liquor, or its effects, but merely for *company's sake*. Few, except the grossest sots, are willing to have the reputation *drunkards*; but to drink for *company's sake* is fashionable, it is honorable.

Thus, by assembling at the tavern, they furnish themselves with a plausible excuse for indulging

dulging in habits of idleness, intemperance and debauchery. Instead of praying to be delivered from temptations, they eagerly seek for those, which are the most pressing: instead of avoiding the appearance of evil, they pursue it, as their supreme good. At present, their vicious inclinations may be indulged, their sensual appetites may be gratified: but let them remember that their present practices will soon, very soon, destroy their emaciated frames and plunge their immortal souls into an eternity of woe.

Did mankind experience no evils, from this practice, but merely the loss of such members of society, there would be little cause for regret or lamentation. But unfortunately, the extensive and mischievous nature of their examples, is incalculable; and on this account, it ought to be an object, with every friend to humanity, to effect a refor-

tion. For the force of example, in all instances, is great; but in those, in which it coincides with the natural inclinations of the human heart, it is incomparably dangerous. Youth are fond of cheerful society, and are peculiarly unsuspecting of danger. They, at first, visit places of public resort merely for the sake of amusement, and the indulgence of an idle curiosity; but by the pernicious examples of those more advanced in life, they are soon drawn into those very practices, by which thousands have been ruined.— Thus, by this unhappy custom of frequenting public houses, idleness is kept in countenance, drinking is rendered reputable, gambling is practised, fraud is countenanced, religion is publicly profaned, and all friendship for good order, equitable government, and true piety, is banished from the human breast.

*For the Religious Monitor, &c.*

**A PROPHETIC EXTRACT OF CHRONOLOGICAL SERIES.**

*(Continued from Page 40.)*

The sixth vial seems to relate to the Mahomedan powers, and probably it is now pouring out, and the present commotions in Europe may be the effects of it.

The loss of children and widowhood appear to be fast coming on the false church. Between twenty and thirty millions of her children, so wonderfully, and so suddenly lost, is a new and astonishing fulfilment of the Scriptures! The fall of the greatest national church! One of the greatest of the ten king-

doms, that has supported the false church, for ages, by fire and sword, has banished the clergy, and seized the wealth of the church. This judgment appears beyond the common ones in war, peculiarly pointed against the idol of Babylon, and eminently tending to bring the Beast to his end, as ancient prayers were formerly poured out effectually for its accomplishment, to make way for the Stone cut out of the mountain to fall on it, and destroy it, and *itself to fill the earth.*

There

There appears to be the wonderful and mighty hand of God in it, that the people, to please whom the idolatry of the Gentiles was brought in, under a new name, should be abolished & trampled under foot, the Idols, Saints, Images, and all the idolatrous days, and grand apparatus appointed for their worship; and that the most High should in his anger for these, take from them his own holy Name, which they have so profaned, and not suffer it to be any *longer in their mouth*. That they are left to cast off with their idols, the very guise and name of Christianity, which they had profanely put on. A striking index this that the Anti-Christian Religion which they had been professing was founded in craft and policy, for aggrandizing the Clergy, and had no connection with the primitive

Christianity. And this spirit of infidelity, and returning to heathenism, that shakes the Beast's Throne, and fills his kingdom with darkness appears to be fast spreading from the fallen tenth part of the great City, through the remaining parts.—These judgments cause the worshippers of the beast to *gnaw their tongues for pain*, and make mens hearts fail for fear of those things which are coming on the earth.

The present awful appearances extort from many, that, Great and wonderful Events appear to be at hand! The Beast's forty two months appear to be nearly run out, and *dreadful* indeed will be the evil that must and will be poured out on *his kingdom and idolatrous worshippers*.

The pouring out of the seventh vial is what may be expected in *this our day*.

#### THE RESURRECTION.

[FROM THE SCOTCH PREACHER.]

**T**WICE had the sun gone down upon the earth, and all as yet was quiet as the sepulchre: Death held his sceptre over the son of God: Still and silent the hours passed on; the guards stood by their post, the rays of the moon gleamed on their helmets, and on their spears; the enemies of Christ exulted in their success; the hearts of his friends were sunk in despondency and sorrow; the spirits of glory waited in anxious suspense to behold the event, and wondered at the depth of the ways of God. At length the morning star arising in the east, announced the approach of light;

the third day began to dawn upon the world, when on a sudden the earth trembled to its centre, and the powers of Heaven were shaken; an angel of God descended, the guards shrank back from the terror of his presence, and fell prostrate on the ground; his countenance was like lightning, and his raiment was as white as snow: He rolled away the stone from the door of the sepulchre, and sat upon it. But who is this that cometh forth from the tomb, with dyed garments from the bed of death? He that is glorious in his appearance, walking in the greatness of his strength! It is

thy

thy Prince, O Zion! Christian, it is your Lord. He hath trodden the wine-press alone ; he hath stained his raiment with blood ; but now, as the first born from the womb of nature, he meets the morning of his resurrection. He arises a conqueror from the grave ; he returns with blessings from the world of spirits ; he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious ! It was the jubilee of

the universe. The morning stars sung together, and all the sons of God shouted aloud for joy ; the Father of Mercies looked down from his throne in the heavens : with complacency he beheld his world restored ; he saw his work that it was good. Then did the desert rejoice ; the face of nature was gladdened before him, when the blessings of the Eternal descended as the dew of Heaven for the refreshing of the nations.

COMMUNICATION from the HERALD of LIBERTY.  
*Rejoice over her thou Heavens, and ye holy Apostles and Prophets, for God hath avenged you on her. Rev. xvii and 20th.*

MANY seem to lament the change of government that has taken place in Rome ; but I trust there is not a single person who believes in the sacred Scriptures, but will rejoice at the glorious event, the downfall of Babylon : " By her sorceries were all nations deceived, and in her was found the blood of prophets and of saints."

Although Satan's Emissaries, under the garb of religion, may cry aloud and bewail the downfall of tyrants ; all their hideous yells will not avail nor stop the wheels of divine Providence a single moment, for they are turning fast to that glorious Era, when liberty and religion will reign triumphantly, & man shall learn the art of war no more.

THE DEATHS OF THE APOSTLES.

ST. ANDREW preached the gospel in Thracia and Scythia, till apprehended by Ageas the Pro-consul : he was first cast into prison, there most cruelly beaten, and at last fastened to a cross, whereon hanging alive for three whole days together, he preached to the people ; and, environed with a great light from Heaven, he gave up his blessed soul to God, at Patras in Achaea, in the year 69.

ST. THOMAS, apostle and martyr ; who, having preached the gospel to the Parthians,

Medes, Persians, and Hyrcanians, went into India : where, when at length he had instructed that people in the Christian faith, being, by the king's special command, thrust through with lances, he expired at Calamina, in the year 44.

ST. JOHN, apostle and evangelist, who, after writing his gospel, after his banishment, and after he had received the revelations of his *Apocalypse*, lived unto the time of Trajan the emperor, and both founded and governed the churches of Asia.

And

And being worn out with old age, he, 68 years after our lord's passion, died at Ephesus, in the 93rd year of his age, and was buried near the same city.

ST. PAUL, while other apostles had their particular provinces, had the care of all the churches; and by his indefatigable labours contributed very much to the propagation of the gospel throughout the world.

How long St. Paul continued in prison after he had received

RELIGIOUS SECTS.—Continued from page 40.

EPISCOPALIANS, so called from [ἐπί] & [σκοπεῖ] They maintain, that Bishops, Presbyters, and Deacons, are three distinct subordinate callings in the church of God. That the Bishops have a superiority over the Priests *jure divino*, and directly from God. To prove this point they alledge, that Bishops were instituted by the *apostles* themselves to succeed them in great cities, as Timothy, at Ephesus; Titus, at Crete, &c. It is said in first of Timothy, v. 19: *Against an Elder receive not an accusation, but before one or two witnesses.* Therefore, say they, Timothy was a judge: Presbyters were brought before him, and he was superior to them. And they assert that *episcopacy* was the constitution of the primitive church.

PRESBYTERIANS, from the Greek of [prébutérós] a denomination of *Protestants*; so called from their maintaining that the government of the church, appointed by the New-Testament, was by Presbyteries,

sentence to die, is uncertain; but the day of his execution soon came, and being led to the place appointed for the cruel tragedy, which was near the Aquæ Sylviae, three miles from Rome, he after commanding his spirit into the hands of his blessed Lord and Master, kneeling down, had his head stricken off with a sword; and buried in Via Ostiensis, about 2 miles from Rome. He suffered martyrdom, in the 68th year of his age.

that is, by Presbyters and ruling Elders, associated for its government and discipline. The Presbyterians affirm that there is no order in the church, as established by Christ and his apostles, superior to that of Presbyters; that all Ministers, being Ambassadors, are equal by their commission; and the Elder or Presbyter, and Bishop, are the same in name and office; for which they alledge, Acts xx. 28. Titus i. 5, 7, &c. Their highest assembly is a synod, which may be provincial, national, or ecumenical, and they allow of appeals from inferior to superior assemblies, according to Acts xv. 4, 6, &c. The lowest of their Assemblies, or Presbyteries, consists of the Ministers and Elders of a congregation, who have power to cite before them any member, and to admonish, instruct, rebuke, and suspend him from the Lord's table. They have also Deacons, whose office it is to take care of the poor. Their ordination is by prayer, fasting, and imposition of the hands of the Presbytery.

From

From the American Magazine.

Mr. EDITOR,  
 EVERY thing that has a tendency to promote reflection on the truly awful day of final dissolution ;—when this world shall be no more, and when the whole race of mankind shall be called to account for their good or bad deeds—most certainly claims the serious attention of every person. For this reason I send the following, which, tho' only a *Dream*, cannot fail of occasioning reflections of that nature, especially if it is given that consideration which the importance of the subject demands. I have transcribed it *verbatim* as contained in a letter from a gentleman at the northward, to his friend in this city. And as the good of mankind is all I aim at in the publication of it, if it has the desired effect in any one instance, my purpose will be fully answered. Yours, &c.

New-York, Aug. 1788.

My dear *Erasmus*,  
 PERMIT me to relate to you a remarkable and most interesting dream, I had a few evenings since ; and pardon me, if in the relation of it I transgress a little upon your agreeable moments —you know I am destitute of the flowers of rhetoric, therefore cannot expect to see it displayed to that advantage it might receive by coming through the hands of one renowned for literary abilities—I need not however, apologize to you—your goodness, and the sincere friendship subsisting between us, will make every necessary allowance,

I shall therefore proceed in due order, observing the same regularity as it occurred to me.

The fatigues of the day being over, I contentedly withdrew to my chamber in order to refresh myself with sleep, which I much wanted ; and the better to prepare me for the business of the succeeding day, I had repaired to my rest at an earlier hour than usual. After commanding my soul to the great Author of all creation, I fell into a sound sleep, but by some means or other, not to be accounted for, my mind was disturbed, and wandering about, presented me with the following extraordinary vision.

Methought I was situated on the banks of an Island at a short distance from the main, and in the act of executing some of the ordinary business of the day. A companion, with two or three attendants, were the only persons with me. While we were thus busied, a gloomy cast overspread the horizon, and the appearance of a very heavy cloud, that indicated a storm, induced us to begin to prepare for our departure from the island, during which I easily perceived strong marks of fear and apprehension in the countenances of those with me. We were now proceeding to the place where our boats lay, in order to return to the main with all possible dispatch ; when of a sudden a rushing noise caught our attention, and turning to the southward from whence it seemed to come, we beheld a spectacle most dreadful to behold. At a considera-

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ble distance every thing appeared as one dark incomparable chaos, preceding which was a cloud of smoke of great magnitude and extensive darknes, out of which issued a flame of fire, which darted forth with inconceivable velocity, spreading a direful rage of mortality and dissolution wherever its course was directed. The same instant was marked with the sound of trumpets from every corner, the strain of which was not to be equalled by any earthly performance.— These methought, declared the moment of dissolution at hand, and called both the quick and dead to the judgment seat of God, which dreadful summons struck a deadly terror in all who heard their awful doom. The whole body of the earth seemed agitated, and trembled to an extraordinary degree, and the firmament was convulsed in a manner beyond description. These appearances threw all nature in the utmost consternation; a general lamentation and confusion was visible over the whole surface of the globe, and the loud and incessant cries and petitions that were offered up to almighty God, from the lips of every person, added greatly to the gloom and horror of the woeful moment of their annihilation! — This wonderful and very uncommon vision not a little terrified me, which was heightened by seeing the whole human creation in the midst of their destruction, falling prostrate, and imploring mercy of an offended God, whose dreadful judgment they were about to experience—

some with dismal looks, and wild despair painted in their countenances, were running to throw themselves from the top of some precipice—others, with no less horror, preparing to cast themselves into the sea,—hoping by these desperate acts, to meet their fate in a less terrific manner, and to avert *that* which was already to swallow them up;—while the more just appeared less apprehensive, and beheld their approaching mortality with a serenity of mind, that bespoke a truly christian fortitude, and fully evinced a soul conscious of good works, with a generous hope of reliance on him alone, in whose power it is to build or destroy whenever he pleaseth. In beholding these, methought I was greatly agitated, and had begun to make my peace with my Creator in the best manner I could; when looking round about, and perceiving the fire spreading dissolution on every side, and observing myself just at the verge of its flame, which was approaching rapidly upon me, I gave a sudden start, and awoke to contemplations of horror inexpressible!

I will not, my dear *Erasmus*, attempt to impress upon your mind the sensation I felt after gaining my recollection, or the thoughts I have since had upon this extraordinary vision, because I know myself greatly incompetent to the task: It will therefore suffice to say, that they have been such as will keep the remembrance of it fresh in my memory until my latest moment:

Adieu. E. B.  
POETRY.

## P O E T R Y.

## HUMAN FRAILTY.

I'VE seen the lovely garden flowers  
In all their beauty glow:  
I've seen the stormy hail-stone showers  
Lay all their glory low.  
I've seen the youth in beauty's pride  
And highest health to day,  
Before to-morrow's evening tide,  
A loathsome lump of clay.  
Then what's our life? a vapour sure!  
A way it swiftly flies;  
The joys of life, how insecure,  
How trifling such a prize!  
How oft this lesson we've been taught;  
Yet still the earthly mind  
Pursues its earthly hope full fraught,  
To heavenly hope still blind:  
That lesson which we now despise,  
Presuming on our might,  
Shall soon be set before our eyes,  
Clear as the noon-day light.  
The hastening day shall soon arrive,  
When awful death shall come,  
And close the scene of this vain life,  
In darkness and the tomb.  
O! may the Living WORD, the Light,  
Shine forth before our eyes;  
In that dread hour dispel the night  
With everlasting rays:  
When in the dark and dismal road,  
Which we are doomed to tread,  
Our comfort be the Word of GOD,  
Our rock, our strength, our shade.  
His word, who died upon the tree,  
Can fortify the heart,  
And, even in death, our minds can free,  
And bid all fear depart;  
For he's alive, who once was slain,  
And reigns exalted high;  
His Word can raise us up again,  
Though in the grave we lie.  
The work he finished on the cross,  
Doth bring salvation sure;  
And his unspotted righteousness  
Forever doth endare.

## An ADDRESS to the DEITY.

O THOU who reignest "high throned above all height,"  
Circled with rays of uncreated light;  
Whose simple nod, over worlds the sleepier sways,  
And with a glance eternity surveys!  
Whose essence reaches, through the immense of space,  
And undivided spreads thro' every place!  
Whose smile is heaven, whose kindness gives man breath,

Whose frown's more direful than the stings of death!  
Who formedst all nature, by thy powerful word.  
Thou king of kings, and universal Lord!  
If I am right, succeed me in my race,  
If I am wrong, reclaim me with thy grace.  
Shine through these glooms of sin, a heavenly ray,  
And guide my footsteps in the perfect way!  
Cleanse my vile soul from all her filthy stains,  
With that pure stream which flowed from Jesus' veins.  
Be thou my patron, guardian, friend and guide,  
Save me from folly, vanity and pride.  
With pious fortitude, inspire my mind,  
To each event, that I may be resigned.  
May never my bosom, pant for empty fame,  
But thy own glory, be my constant aim!  
All selfish motives banish from my breast,  
Which seek their own, and not another's rest;  
May nobler motives animate my soul,  
Reign in my life, and thro' my actions roll.  
May virtuous deeds my fleeting hours employ,  
And heavenly knowledge fill my soul with joy.  
To bear my passage to the ethereal shore,  
Grant me thy presence and I ask no more.  
Now for my country would I raise my prayer,  
O may Columbia, be thy guardian care!  
Behold her, FATHER, with propitious smiles,  
And save her sons from anarchy and broils.  
May truth & patriotism inspire each soul,  
And love & harmony pervade the whole.  
May luxury, an infant empire's bane  
Never prove her ruin, nor her glory stain.  
May agriculture, in her virgin prime  
Expand & flourish, thro' this fertile clime.  
May social commerce, ope her affluent stores,  
And waft her treasures, from these western shores.  
May heaven-born science's spacious temple rise  
On a firm basis, to the lofty skies.  
May pure religion, rear her sacred fane  
And over this western world, extend her mild domain.

A P A G E.